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H. W.

In Memoriam.

G. E. Woodhull



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GEORGE E. WOODHULL.

1888.

In Memoriam.

REV. GEORGE EDMUND WOODHULL, M. A.

A MISSIONARY OF OUR LORD JESUS CHRIST

— IN —

JAPAN.

COMMISSIONED BY

The Presbyterian Board of Foreign Missions,

U. S. A.

1888. — 1895.

“I heard a voice from Heaven saying, ‘Write, Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, for they rest from their labors and their works do follow them.’”

—Rev. 14: 13.

In Pace.

A little way, I know it is not far,
To that dear home where my beloved are;
And still my heart sits like a bird upon
The empty nest, and mourns its treasures gone,
 Plumed for their flight,
 And vanished quite.

Ah me! where is the comfort? though I say
They have but journeyed on a little way.

A little way! At times they seem so near,
Their voices even murmur in my ear,
To all my duties loving presence lend,
And with sweet ministry my steps attend.
'Twas here we met and parted company;
Why should their gain be such a loss to me?
 This sense of loss!
 This heavy cross!

Dear Saviour, take the burden off, I pray,
And show me heaven is but—a little way.

PREFACE.

It is not the purpose of these pages to present a biography of Mr. Woodhull's life, but to present to his friends, from whom he has been separated these seven years, some facts concerning his life work in Japan. We give, however, a few dates in his life for the information of friends.

Since his death we have received many kind and loving words, expressing the highest esteem for him and the work he had done, and conveying warm Christian sympathy to his family and friends. They come from many and unexpected sources. Some are the formal and recorded action of Christian Bodies, whose words should command the highest respect. So they are valuable memorials of his work, sweet tributes to his memory and bright testimonials of his worth. As such they are exceedingly dear to us. We have simply placed them together—as one might bind flowers in a wreath or string pearls for a necklace.

As Mr. Woodhull had given himself to his Savior, the Lord Christ, and had devoted his life to Japan—where he died—it was peculiarly appropriate that his remains should sleep there in the Capital of that wonderful nation, and there with the martyrs of the past, the Christians of the present and the millions (as we hope and believe) of the future, await the call of the Savior and the trumpet of the Archangel.

We desire to offer these living witnesses of his fidelity, earnestness and success, not with paternal pride, as the work of our son, but to the glory of the riches of His grace, who wrought thus through him and in him, and by this we are assured that

“He being dead yet speaketh.”

G. S. WOODHULL.

Saginaw, Mich., February 7, 1896.

Rev. George E. Woodhull, M. A.

— SON OF —

Rev. George S. Woodhull, D. D.

Saginaw, Michigan.

Born, Point Pleasant, West Virginia, October 17, 1860.

Graduated, Princeton College, New Jersey, June, 1884.

Graduated, Princeton Theological Seminary, May, 1887.

Home Missionary, West Plains, Mo., 1887-88.

Commissioned as a Foreign Missionary to Japan, by the Presbyterian Board of Foreign Missions, March 19, 1888.

Married to Miss Lillie Johnson at West Plains, Mo., June 7, 1888.

Ordained as a Minister of the Gospel by the Presbytery of New York, September 30, 1888.

Arrived in Osaka, Japan, October, 1888.

Died in Tokyo, Japan, October 11, 1895, leaving a widow and three children—George, Mary, Caroline.

His last Sermon, Karuizawa, August 25, 1895. (NUMBERS 23: 9-10.)

“ From the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone. Let me die the death of the righteous and let my last end be like his!”

REV. GEORGE E. WOODHULL, M. A.

Mr. Woodhull had been laboring very hard in the winter of 1894 and spring of 1895, preaching for a month at a time every day, besides his incessant traveling, and was much worn by his work, though apparently his splendid physique was uninjured and he was unbroken in health when he went to the mountains at Karuizawa in the last of July, 1895. In August the weakness showed itself, but he preached on the last Sabbath of August his last sermon, from *Numbers 23: 9-10*.

From that day his strength failed fast. The presence of typhoid fever became plain. He was moved to Tokyo, where he was taken into the home of Rev. Prof. H. W. Landis, where he received every attention which Christian love and brotherhood could suggest from him and his most excellent wife, and from Dr. Alexander and others of the Mission friends. To them all I desire on my own part and for my family, and on the part of Mrs. Woodhull and her friends in this country to express our most heartfelt gratitude and our most sincere thanks. May God reward them; we cannot. And when the end comes to them (though it be in a far-off land) may they receive like kindness.

His death took place on Friday, October 11, 1895.

The funeral services were held in the Chapel of the Meiji Gakuin, the Mission College, at Tokyo, October 12, 1895.

A large number of the Missionaries at Yokohama and Tokyo from the various Missions, and other foreigners, Japanese Ministers and natives were present.

Rev. Mr. Ibuka, President of the College, offered prayer. Rev. T. T. Alexander, D. D., delivered a short sermon. Rev. Prof. H. W. Landis, the friend of Mr. Woodhull for many years

at Princeton in America and in Japan, made some remarks, and Rev. Mr. Wada, a native pastor, added a few remarks in the Japanese language.

The following is a brief outline of the sermon preached by Rev. T. T. Alexander, D. D.

“Then said Martha unto Jesus, Lord, if Thou hadst been here my brother had not died.”

“Jesus said unto her, I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live.”

—JOHN II: 21-25.

I. We have here in the words, “If Thou hadst been here, my brother had not died,” a cry of the human heart. The cry goes up from every land and in every age. When those nearest to us are taken away by death the whole face of nature changes, and all the joy and gladness of life flee away, and we instinctively cry out, “Oh, that it might have been different!” If only this, or that, or the other, could have been different, perhaps the precious life might have been spared. As we begin to realize that the dear one is actually gone and that we can see his face no more on earth, a chill creeps over our hearts and grief overwhelms us. At such a time there is really nothing that can afford relief to our sorrow. It is not life in a future world that our nature cries out for. It is that the life taken away may be restored to us. Nothing less than this can satisfy, and, as this cannot be we sink deeper and deeper in our grief. With Martha, we say: “I know that he shall rise again,” but that is small comfort to our broken and bleeding hearts.

II. We have Christ’s response to our cry. “I am the resurrection and the life,” etc. Christ speaks to the inner want of our hearts and says two things:

1. Resurrection and life are not future but present. He pointed Martha not to an event to take place in the far distant future, but to His own person then before her eyes. Life does not cease at death; it is not even suspended. It is a great river which flows on in eternity, an unbroken and uninterrupted stream, and death is no more than a ripple on its surface. In Christ’s view life is a present and an everlasting possession.

2. Life is ours by *union with Him*. He does not say, "I have power to raise the dead," but, "I am the resurrection and the life." Is any one united to Christ by faith? Such an one cannot die. Oh, that we might realize what this means! Then might our grief be assuaged.

I wish to add a few words by way of personal reminiscence of Mr. Woodhull.

First. As to his character. He was earnest, sincere, genuine. I think those who knew him best will understand what I mean when I say that as a rule he did not pass for all he was worth. One had to know him very well in order to appreciate him. He was like a banknote whose real value was greater than its face value. His character was at a premium.

Second. As to his work among the Japanese. He had but just entered upon what we hoped would be a long and useful career. His earnest, generous nature made him peculiarly acceptable to the Japanese. He showed love and sympathy for them, and had their confidence to an unusual degree. He was intensely active. Though his home was in Osaka his work took him into the province of Banshu on the main island and into Iyo on the island of Shikoku. In him the West Japan Mission has lost one of its most earnest and successful workers.

SCRIPTURE READINGS:

REV. 14: 13; I THESS. 4: 13-18; REV. 20: 6; I COR. 15: 20-28.

At the grave: REV. 21: 1-4.

HYMNS:

"Nearer My God to Thee."

"Safe in the Arms of Jesus."

"Home of the Soul."

At the grave: "Asleep in Jesus."

We regret exceedingly that we have not received up to this date the report of Mr. Landis' remarks.

Rev. Mr. Wada, a Japanese pastor, spoke in substance as follows:

To the bereaved friends our hearts go out in sympathy.

Mr. Woodhull's earnest labors in Osaka and elsewhere will long be remembered. His earnest preaching will not soon be

forgotten. Even before his use of the language was such as to render his meaning clear many of his hearers were impressed with the sheer earnestness of the man. Many words which I heard him speak years ago in Osaka are still sounding in my ears. His zeal for the Master carried him into remote country districts where his visits were always acceptable and where he was able to do much in the way of encouraging Japanese Christians and workers. Even now there are people in the province of Iyo who, not knowing of his death, are expecting him to visit them. They will be greatly grieved as well as disappointed.

He was a man of thorough-going convictions as to the truth of the Bible, and his conviction was contagious. I remember well his telling me years ago that the Bible was a book the different parts of which were so closely woven together that no one part could be taken away without spoiling the whole.

He was the kind of Missionary that is much needed in Japan, and he was just entering upon what we fondly hoped would be a long life of successful labor in this country. That he should be thus suddenly snatched away is a mystery which we cannot explain; but we bow in submission to the will of God who doeth all things well. Many Japanese friends today join with his family and foreign friends in lamenting his sad and untimely death.

A memorial service on account of the death of Rev. George E. Woodhull was held by the West Japan Mission during its annual meeting at Kyoto, in November, 1895.

The Secretary writes: "Your son was a beloved and highly honored member of this body. Many were the tributes made to his kindness, unselfishness, zeal and success in his work. No man was ever more sincerely mourned."

At this meeting was adopted the following

MEMORIAL.

WHEREAS, In His infinite wisdom our good and merciful heavenly Father has seen fit to remove from our midst and take to Himself our beloved brother and fellow-worker, Rev. George Edmund Woodhull, therefore, be it

Resolved, That we, the members of the West Japan Mission of the Presbyterian Church in the U. S. A., in regular session assembled, express our profound grief and sense of personal loss in the death of one whom we loved as a brother, whose zeal and energy we admired, and in whose character and purpose we reposed the greatest confidence. With seven years of hard, earnest work behind him; a fine knowledge of Japanese language, life and character acquired; the foundations of an extensive and important work already laid, our deceased brother's future was full of the brightest promise. But though his removal is a heavy dispensation of Providence, we recognize in it the hand of God who doeth all things according to the counsel of His will—who doeth all things well.

Resolved, That in the death of Mr. Woodhull, the world, we believe, has been rendered poorer, in the loss of one who labored unselfishly and with singleness of purpose for the general good of mankind, and, that Japan in particular, has lost a true friend and well-wisher—one who devoted his young manhood and had hoped to devote a long life to serving her highest needs.

Resolved, That we express to the Church, and to the Mission Board through whom he served it, our conviction that they have lost a most faithful and successful worker, the cessation of whose labors is immediately and extensively felt and whose place can be filled only with great difficulty.

Resolved, That we express our deepest sympathy with the aged parents, bereft of an only son, and he one who was so worthy an object of their love and pride; and our hearts go out to his stricken wife in her great grief. But there is consolation in the promise that all things work together for good to them that love God.

G. W. FULTON,

Secretary.

By the Missionary Association of Central Japan, composed of Missionaries from various Mission Societies and Churches in England, Canada and United States.

"This dispensation has occurred at the beginning of a Missionary career full of constantly enlarging work and usefulness. He lived in Osaka, making it the center of direct, evangelistic work. The preaching of Christ had been the one work into which he threw all the energies of a cultured and sanctified manhood. As an Association, we record our high esteem of his work as a faithful, zealous Missionary, his companionableness as a co-laborer, his unswerving devotion to the doctrines of the Cross, his uniform courtesy towards all, and his unselfishness as a member of the community in which he lived. We express our appreciation of the fidelity of his labors and our sense of the greatness of the loss which his death has occasioned."

REV. HENRY LANING,
Secretary.

This memorial was adopted unanimously by a rising vote, with united prayer and the most sincere expressions of feeling.

From the Annual Report of the Evangelistic Work of Osaka and outstations, presented by Miss Mary M. Palmer after Mr. Woodhull's death.

"Th's work was his joy and pleasure. His work was so wide, his interest and consecration so sincere. He always looked at the bright and hopeful side of things, even in the darkest hours. At our meeting one year ago Mr. Woodhull preached the annual sermon as retiring Moderator. It has seemed that those words were given to him from God as his farewell words to us. The text was

"Fear not little flock, for it is your Father's good pleasure to give you the kingdom."—LUKE 12:32.

Mr. Woodhull was exceedingly enthusiastic over his work at the factory in Osaka. I am able to report now that his *greatest hopes could not have exceeded* what has really been accomplished there. The native evangelist in charge is a tireless worker, and I feel safe in saying, you cannot find a man in Japan more devoted to his work than he. Really, I fear I would be considered flighty if I expressed my real enthusiasm concerning this work. It is grand. Since September, 1894, Mr. Woodhull has baptized seventeen persons. When the evangelist, Rev. Mr. Inoye, told me that he had twenty-two more persons waiting for baptism, I freely admit that my faith was so limited that I felt if half that number were ready to receive baptism we would have deep cause for rejoicing. When Rev. Mr. Porter announced himself satisfied and ready to baptize them all, a volume of thankful praise

rose silently from the Throne. The Spirit was evidently present in every heart. It was indeed a most precious and soul-refreshing time. A number of the girls and two or three of the young men spoke of Mr. Woodhull's words as having influenced them to consider the subject. This meeting was held within a few days after Mr. Woodhull's death, and it did seem that God was thus speaking to men His approval of his work as well as glorifying Himself. This makes the number of believers brought in by him during the last fourteen months thirty-nine. Bible study is a daily matter and a weekly prayer meeting is held. Sunday Schools for children and adults are kept up with good attendance."

In another letter to Rev. Dr. Gillespie Miss Palmer says:

"I now realize fully his untiring zeal in this work and his devotion to the Japanese people. I can most conscientiously testify that to the very utmost of his strength did he devote himself to this work and tried to give a just proportion of his time to each part of it. I was connected with him in the work, and I realize now what a load he was carrying in the outstation work. The rich harvest that we saw reaped that night seems a token of God's blessing on and approval. It always seemed to me that Mr. Woodhull's heart was more wrapped up in that work than any other. The mountain tops of privilege may be found in a small Japanese unfurnished room, if only the Spirit be there to uplift us and reveal the glories from the heights. The meeting commenced at 6:30, and Mr. Porter was obliged to leave at 10 o'clock to take the cars to return home to Kyoto. Then I closed the organ and started to leave, when I was asked to sing again. After that we remained there thirty minutes, during which time prayer followed prayer, all full of thanksgiving and praise to God. Mr. Inonye sat here this morning telling me the individual histories of these believers. Some were exceedingly interesting and some most pitiful.*

The letters which have come from the country places all say— 'We are waiting, waiting, for Woodhull San'. In his own way he won the Japanese hearts, and now it is evident that he held them.

In the light of all this we cannot understand why he was taken away. The comfort is that it is the Lord's work, and He reigneth."

Rev. G. W. Fulton, of Fukui, in a personal letter, writes, after describing the course of his sickness:

"The Mission is in profound sorrow over the loss of Brother Woodhull. He was a pleasant man to meet, a genial companion, a warm friend, a hard-working, energetic Missionary. He was accustomed to doing a great deal of touring, often being absent from home three weeks or a month, most of the time on his bicycle, riding through all sorts of weather, over mountains,

*What a side light that one word, *pitiful*, throws on the struggles and difficulties and temptations of a soul, surrounded by all the influences of a false religion and all the social attractions of national superstition and family ties.

hills and valleys, preaching night after night. He preached a great deal in the city of Osaka, when at home, sometimes every night in the week and two or three times on the Sabbath. Since Dr. Alexander left Osaka two years ago, the care of the whole city and country work had fallen upon Mr. Woodhull. He was well liked by the Japanese and his relations with the pastors and evangelists were always pleasant. The Providence of God is exceedingly mysterious, which has taken from our midst and from the work in Japan such an able and qualified laborer as he. And we, his former co-laborers in mission work, while feeling the burden heavier, must still press forward to the accomplishment of what was also the ardent desire of our departed brother's heart—the evangelization of Japan.”

Rev. Dr. T. T. Alexander, of Tokyo, in a personal letter writes:

“I have come within the last two or three years to appreciate Mr. Woodhull more than ever before. Though very different in our dispositions and tastes, we formed a decided attachment for each other, so that now he is gone, I feel that I have lost one of my best friends, and the world seems by so much the poorer. I had the melancholy satisfaction of being with him in his last hours and of ministering to his very last wants. I took my place at his bed side early in the evening of the night on which he died and remained with him to the end. I also composed his limbs for his last long sleep in death. For several hours he knew that death was very near. He was conscious to the last, but showed absolutely no fear of or aversion to death and no anxiety as to his future.

In his death the West Japan Mission has lost one of its very best workers. He had grown greatly in spirituality and in general fitness for the work within the last year or two. There are many in Japan, both Missionaries and Japanese, who today mourn his loss and sympathize with you in your grief.”

From Rev. A. D. Hail, D. D., of the Cumberland Presbyterian Mission, Osaka, in a letter.

“No doubt you will have heard of the transition of your son and the good Father's Son from his field of labor here to the broader and better field of service in the heavenly world. No event has recently occurred that has thrown so general a gloom over our little community as that of the death of him in whom was being realized so many of the bright hopes that were centered in him. To us the loss is a great one personally. When he first came to Osaka in 1883, with his young bride, we had the great pleasure of receiving him into our humble home. There began a friendship which nothing has changed and which now has become all the more hallowed by

reason of this bereavement. After studying the language about one year and a half he accompanied me on a Mission tour, and preached in Yok-kai-ichi, in a theatre crowded with six hundred souls. A Japanese brother preached and he followed with his *first effort in Japanese*, a sermon on Christian Sympathy, on HEBR. 4:15. On the same tour, at Shingu, he was invited to address the young men. The text was II SAM. 18:29 33, "Is the Young Man Safe?" Providence seemed to bring the sermon, the preacher and his audience together at the right time and place. The sermon has been remembered by those who heard it even to this day. It was a great joy to me to have so companionable a co-laborer. It was a great pleasure to see the zest with which he threw himself into the work and his readiness in taking in quickly the salient points of the situation and its various surroundings. We were thrown together in a great many very intimate relations, in all of which he maintained a spirit of candor, courtesy and charity that was exceedingly helpful.

One great problem with Missionaries is that of the adjustment of themselves to their Japanese co-laborers. The want of such an adjustment is a constant source of danger and irritation. Mr. Woodhull had solved this problem and we have had scarcely any Missionary who stood higher with his Japanese evangelists and pastors than did he. He gave himself unstintedly to their welfare and service and they responded with their love for and confidence in him.

When we (at Osaka) heard of his critical condition, our community of Missionaries gathered together to pray for him, that his life might be spared to us if it was the Divine will. I know in this hour you and yours will find strength and consolation in our common faith. Blessed be the God and father of our Lord Jesus Christ, the Father of Mercies and God of all comfort, who comforteth us in all our affliction that we may be able to comfort them that are in any affliction, wherewith we ourselves are comforted of God."

Rev. J. R. Porter and his wife, Mrs. Porter, M. D., have charge of the Presbyterian Mission and Hospital in Kyoto, a large city one-half hour by rail from Osaka. It was the ancient Capital for one thousand years and is now the seat of the Doshisa College, one of the largest Missionary Colleges in the world, the grand memorial of the faith and labor of *Neesima*, a Japanese Christian, wondrously led by Divine Providence and marvelously fitted for this work.

Mr. Porter writes:

"No man in our Mission had developed more, had been able to adapt himself to the exigencies of the field and to grow up to the work more than your son. Since 1892 it has been really marvelous the amount of work he

has done. Our loss has caused us to realize this more than it was possible while he was living. The country work was his special care and pleasure. He had also developed the work in Osaka along certain new lines, the precious fruits of which were just ready to be reaped when he went to be with the Lord. After your son's death, I had the privilege of baptizing twenty-two of the factory people, making thirty-nine baptisms since the work began a year before. These poor Christians at the mills were very deeply affected at the news of Brother Woodhull's death. The evangelist informs me that the news had led to conclusive decision for Christianity on the part of several who had been faltering before. All the Japanese who knew him speak very gratefully and beautifully of him.

The following I translate as literally as I can from a Japanese paper:

'Since Mr. Woodhull left his own country and came to ours, his earnestness in preaching the Gospel has been evident to all. At a time when the proclamation of the Gospel is just coming to a season of fruitage in our country, it is a heavy grief to lose so valuable a worker. Let us pray that there may be a rich harvest from his seven years of sowing among us, and for this let us not cease to labor. May God's richest grace rest upon his beloved wife and children.'

Rev. Dr. Gillespie, Secretary Board of Foreign Missions, New York, writes:

"I hasten without a moment's delay to assure you of my deep sympathy in this unexpected bereavement. You have the satisfaction of knowing that your noble son has left behind him a record of faithful work done for Christ. He was intensely in earnest, and in his long and fatiguing Missionary tours he never seemed to think of himself, but of the grand work to which he was called."

From a letter by Miss Anna Kidder, of the Baptist Mission, Tokyo.

"*** I wanted to tell you that the respect and love that your Mission bore your son is shared by other Christian Missions. We are bereaved in that a brother, strong for labor and true to the Scriptures, has been taken from us just when his promise of usefulness was great.*** He was known and loved by a large number of the Japanese; for while he worked, he *loved* and *sympathized* and this spirit won men. Many a Missionary, I know, feels the impulse of his life and work, to do more for Christ in this empire, and to be about it now."

We venture to present a few sentences of Mr. Woodhull's sermon before the Annual Meeting of the West Japan Mission in 1894, sent to us by Miss Palmer and referred to on page 10. They show the working of his mind and the development of his spiritual character in a striking manner, and they suggest a deep and unlooked for relation between the *new* song (REV. 5:9-10) and the triumphant Doxology (REV. 1:6), and the words of our Saviour, "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom," which was his text.

"If we could go to our work this coming year in the full confidence that we are kings, that God has given us the victory, would not the perplexities that meet us have a very different effect on us and our spirits? Would not the Father become a more potent factor in our every act?"

My friends, my sole purpose is that we get close to God. Take Him at His word and see what another year will bring forth. I desire communion with my God, and feel that unless I rise to my position of sovereignty I can never get it. If we take less than belongs to us, we must then throw away part of what belongs to us by Divine right, and to that extent reveal that we are unworthy heirs of glory. If we today can rise to our position and show that we realize that we are not following cunningly devised fables, that the day has dawned and the day star has arisen in our hearts, that we are co-laborers with God, the maker of all things, I believe that sorrow and sighing will flee away — we will become great simply because of the cause we have espoused.

When looked at from the standpoint of our own resources, we will still remain the same little flock. We have no fear because He has hidden us in the shadow of His pavilion, because with His wings He has covered us, and we are at rest. The kingdom will be ours simply because we have obeyed God's law, ourselves remaining nothing. The measure of our God is the measure of the length, breadth and depth of our sovereignty."

Rev. G. E. Woodhull was ordained to the work and office of the ministry in 1888 by the Presbytery of New York, and subsequently, though a Foreign Missionary in Japan, he was a member of that Presbytery till his death.

The following is taken from the action of the Presbytery of New York, which is the largest Presbytery in the Presbyterian Church. This action was taken upon a report presented by a special committee appointed for this purpose, consisting of

Rev. Dr. R. R. Booth, Moderator of the General Assembly; Rev. Dr. G. Alexander, Pastor University Place Church; Rev. Dr. F. F. Ellinwood, Secretary Board of Foreign Missions, and furnished by Rev. Dr. Birch, Stated Clerk.

“According to the spontaneous and emphatic testimony, not only of his associates in his own Mission but also of the Central Missionary Association of Japan, embracing various Missions, Mr. Woodhull’s career was one of devotion and fidelity, and it had been rewarded by gratifying success. His end, though attended by full consciousness, was rendered peaceful and triumphant by his firm belief in the Cross of Christ. In the work of general evangelization Mr. Woodhull had gathered precious fruit. In the latter part of his labor he became specially interested in the factory population of Osaka, made deep impressions and won a goodly number of hopeful converts. His death, occurring in early manhood and just when fully prepared for further labors by a knowledge of the language and of the people, seems mysterious, and to human apprehension the loss is great to the Mission and to the Church; but it is to be hoped that his good example and savor of his earnest life may be a blessing which shall compensate the loss.”

Mrs. Woodhull received in Japan a great many letters of kind, Christian sympathy, and numberless acts of Christian regard for herself and her children, thus left alone (*yet not alone*) in a foreign land.

We have also received many letters of condolence from our own friends and family friends in this country. It has not been possible to acknowledge them all; but, dear friends, rest assured that our hearts thank you, and surely a word of kindness, love and sympathy is worth as much as a cup of cold water, which our Savior tells us shall not lose its reward.

These pages have grown beyond our original design, and we must close with only one more extract from these letters, which was received from Rev. Wm. M. Taylor, D. D., a Presbyterian minister in Mt. Jackson, Pennsylvania, whom we had not seen for thirty-five years. Then he was just commencing his ministerial life, and preached his first sermon, after licensure, for me in Virginia. After more than thirty years of labor in one field, he took a vacation and went around the world. A

Christian globe trotter, he was not afraid or ashamed to seek out the Missionaries, and met Mr. Woodhull in Tokyo and Osaka and found he was my son. He writes of his deep sympathy for us and then adds these emphatic words as to Mr. Woodhull:

“He was an active, laborious, untiring and faithful Missionary. I was surprised to hear from him of some of his long, venturesome and brave Missionary tours among the mountains and into the interior that he might tell the ‘Old, Old Story’ to some of the Japanese who had never heard it.”



And so he sleeps; as the soldier sleeps on the field of battle—at the front; on the color line. Is it sweet to die for one’s country? Sweeter, yes, sweeter far to die for our Saviour, anywhere for Jesus, anywhere with Jesus. Then forever with the Lord! This is not death, it is life; and *life more abundantly*.

—JOHN 10:10.

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, wherewith we ourselves are comforted of God.

Laus Deo.

